

Free Church
THE

COMMON SCHOOL JOURNAL.

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THE WESTERN SCHOOL JOURNAL,

Is the title of a quarto periodical of eight pages, published monthly, at Louisville, Kentucky, and devoted to the cause of education. We learn that the above mentioned journal is under the editorial care of Dr. O. S. Leavitt. The terms are 50 cents a single copy, for one year; eight copies to one direction, \$3,00; twenty copies do. do., \$6,00. Payable always in advance.

We have received Nos. 2, 4, 5, and 6, and should be glad to have the missing numbers supplied.

The above work seems to be conducted with spirit and ability, and we greet it cordially as a fellow-laborer in the great work of human amelioration. We hope it will proclaim the wants of education, as with the sound of a clarion, not only through the State of Kentucky, but over the broad valley of the Mississippi.

If anything can save that most beautiful portion of the globe from redemptionless misery, it is the spirit and the power of high, thorough, moral, universal education. The bounties of Providence have been lavished upon that region with such munificence, that man is released, to a great extent, from the necessity of labor. The mighty powers of civilization are applied to the abounding resources of nature; and the result is, a vastness and superfluity of production, which, if not converted into means of a higher good than the world has ever yet known, will be perverted to instruments of a deeper degradation than has ever yet afflicted mankind. In other countries and in other times, man has been under the dominion of all the depraved passions that belong to human nature; but never before in the evolution of the world's history has the fearful experiment been tried, of giving to the perverse desires of the human heart such unbounded means of gratification. In the past history of the human race, a few individuals,—scattered here and there over wide tracts of country and of time,—have possessed power and irresponsibility, together. But never before have sovereign power, and irresponsibility to any earthly tribunal, been conferred upon the whole body of the people. A new problem, therefore, in the destinies of the race, is to be now solved; and the mighty valley of the West is the theatre which Providence seems to have selected for its solution. To the present generation is committed the first step in the profound work. If true to themselves, to their posterity, to the great trust, which, for all the world, is confided to them, the men of this age will commence a scheme of operations which will issue in such a state of civilization, as has never yet answered the yearning desires of the friends of mankind. But, on the other hand, a recreancy to duty will entail calamity

upon their children and their children's children, and upon those in other climes, and in future ages, whose destiny may be suspended on the success or failure of the present experiment. The only bond they can take for the prosperity of coming times,—the only sign from heaven which can assure them that theirs will be a land of blessing for countless millions yet unborn,—is in the establishment of institutions so wide-reaching and comprehensive as to embrace the whole people, and so efficient as to leave the impress of virtue and intelligence on the hearts of the thousands and ten thousands of their youth.

In looking over the numbers of the Western School Journal, which have come to hand, we find some strictures or animadversions upon what is called the Massachusetts or Eastern school system, which we think would have been modified or altogether superseded by a more familiar acquaintance with our circumstances. However, we have neither time nor disposition to enter into an argument on this subject. If our system is founded in a mistake, in any particular, let the new States, where there are no prescriptions or usages to bind them, adopt better plans. Let our only strife be the strife for improvement. In the deepest sincerity we say, that we hope it will appear by the next decennial census, that Kentucky surpasses Massachusetts in everything pertaining to education, except in the number of those who cannot read and write.

“Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many, the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, and cheated in their dress. Lies are told them to get them to do anything which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if he refuses, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. Such promises should be scrupulously redeemed, though at great inconvenience, and even when inadvertently made. The child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.”

AN intelligent class can scarce ever be, as a class, vicious, never, as a class, indolent. * * * The new world of ideas; the new views of the relations of things; the astonishing secrets of the physical properties and mechanical powers disclosed to the well-informed mind, present attractions which, unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt pleasures.—Everett.

THE SOCIAL MONITOR AND ORPHAN'S ADVOCATE.

THE above is the title of a handsome periodical, of eight quarto pages, published monthly in the city of Boston, by Misses A. & E. C. FELLOWS. Terms, \$1,00 a year in advance.

We have just received the first number of the second volume of this Journal. Its contents prove the appropriateness of its title. It is the ORPHAN'S ADVOCATE. Its object is worthy of all praise, and blessing, and furtherance. It seeks to provide a home for the homeless. It would find a parent by adoption for those who are bereaved of their natural parents. It would kindle a flame of love in the breast of humanity, to supply the place of that ardor of parental affection which is now cold and in the grave.

The care, the training, the moral nurture of children are the especial and appropriate duty of the female sex. How beautiful, how true to her holy mission, does woman appear, when she consecrates herself to this work of benevolence. And how poor, how contemptible in the comparison, become all the accomplishments, the elegances, the refinements, that ever shone in princely halls, or dazzled admirers who possessed no nobler standard of excellence than personal attractions, or paid their highest homage to mere brilliancy of intellect. To what purpose has the favored daughter of opulence been taught to speak all human languages, if she has not learned that language of sympathy by which the sufferings of others, and, emphatically, the sufferings of children, can be relieved? Such language must be the dialect of heaven, and if one would not enter the realms of blessedness as an alien, speaking a strange tongue, that language must be learned upon earth. One fitly-uttered word of consolation for afflicted childhood, of hope for the desponding, of admonition for the tempted, is worth more than all the music of earth. Its effects will survive when the harmonies of nature, when the "music of the spheres" shall have ceased; for it strikes upon the undying chords of the soul, and though its low and melodious tones, scarce rising above the verge of silence, may long be unheard by mortal ear, yet with the lapse of time, they will rise and swell until they burst into a seraph's anthem, resounding through all the arches of heaven.

One of the great objects which the above named Journal proposes is, to find a home for orphan children in Christian families. It proceeds upon the ground which the providence of God so clearly reveals, that children were intended to be reared in the bosom of a family, with its silent, but ever-present affectionateness, with all the sacred associations which cluster around the idea of home, and with that succession and variety of household cares and duties which inculcate order, dependence and self-sacrifice.

We ask the attention of our readers to the following paragraph, taken from an editorial article in the number before us.

"We desire, especially, to call the attention of our brethren of the press, to the importance of providing for needy children *in families*. We assure them that this is a neglected subject, which is magnified as it is brought nearer the eyes. A child reared in the poor-house, or anywhere except in a virtuous family, is unprepared to resist the temptations of life, and unqualified to meet its emergencies; he becomes a burden to himself, a nuisance in society, and

passes down the errors of his own education to coming generations. Public institutions, *substituted for the family*, however worthily conducted, are, necessarily, to some extent, parents of the evils which in turn they cure. They do not meet the wants of the child, whose nature is adapted by the Creator to the circumstances with which he intended that it should be surrounded, namely, the family, consisting not of one age and sex, but of old and young, male and female, engaged in the various busy scenes of life. We are sure that if the duty of the more fortunate to adopt poor and orphan children, were brought home to their attention through the public press, and from the pulpit, the result would be most favorable to the rising generation. From our own observation, we are happy to believe that this subject needs only to be presented properly to the people, in order not only to enlist their sympathies, but to give those sympathies the right direction."

If the human heart be not harder than the rock which Moses smote in the wilderness, must not considerations like these cause the waters of sympathy to burst forth in a copious and living stream? Look at the wealth accumulated amongst us, towering in habitations of princely grandeur, gorging the channels of commerce, or gathered, millions at a place, into the great reservoirs of opulence;—and say, in this land of exuberance and redundancy, can there be one orphan child left ignorant, homeless, friendless and forlorn? Go, on the first Sabbath of the month, into our churches, and see the thousands who resort thither to commune, openly,—if not ostentatiously,—with their Savior, to contemplate his sufferings and sacrifices, to receive the symbols of his love, to renew vows of fidelity, to quell the clamor and importunacy of worldly affections, and to listen to that voice of eternal justice, which declares that each individual stands answerable before Heaven for the continuance, or the existence of every evil which it is in his power to prevent;—go and see this, and say whether it is possible that there should be one fatherless, motherless child, within the very sound of their voices, untaught in useful knowledge, unnurtured by moral culture, and out of the pale of active, vigilant, succoring benevolence. Think of the number of families in a city like this, who could furnish the enjoyments of a home, the security of a watchful guardianship, the training of Christian example and instruction, and then think of desolate, helpless children, who seem to stand around and to hold up their hearts like little urns, but into which no drop,—or at most only a few scanty drops,—of sustenance or sympathy are poured. How much useless and frivolous expense is incurred, how much affection runs to waste, by being lavished upon unworthy, upon insentient, and even upon brute objects,—upon flowers and singing birds, and horses and dogs,—while beings formed in the image of God, endowed with capacities of interminable weal or wo, are neglected and forgotten.

If Christ were now upon earth, well might he put the question, to be understood in a literal sense, "Is it meet to take the children's bread and cast it unto dogs?"

In the spacious mansions of the wealthy, is there no room for an orphan child? From tables redolent with luxuries, can nothing be spared to satisfy the wants of the body; and from minds unoccupied with the common cares or labors of life, can nothing be supplied to appease the deeper hunger of the soul? Every day, in every city and

town in the land, is not enough spent, in superfluities, in dress, in equipage, in unhealthful epicurism, in dissipation, which, if wisely and benevolently applied, would rescue every desolate child amongst us from want, from temptation, from ruin? But it is not *convenient*, say the self-called disciples of Christ, to receive an orphan child to our dwellings and our sympathies. And for such, it may not be convenient; for, while the heart of the owner is narrow, it matters not how spacious may be the mansion he occupies. But was it convenient for him whom you call Lord and Master, to leave home, and friends, and country, and go about "doing good?" Was it an agreeable pastime for him to spend forty days and forty nights in the solitude of the wilderness, fasting, praying, wrestling with temptation, and nerving himself for his impending sacrifice? Was it a pleasing and holiday delight to struggle against the pleadings of every mortal faculty, in the garden, until drops of blood gushed, like sweat, from his veins? Was it grateful to human feelings to hear the ferocious shout of the multitude, demanding crucifixion, to wear a crown of thorns, to endure the buffets of official hirelings, to await the tardy consummation of a death upon the cross? Transfixed, suspended between heaven and earth, was it sweet to abide those slow-revolving hours, those nights of agony, and those mornings which reassembled the infuriate populace with their mockery and revilings? By what warrant, with what decency, can we call ourselves disciples of such a Master, while our vows lie so lightly upon our consciences, while there is such a heaven-wide distance between our conduct and his? In the searching eye of Heaven, it is not enough to give only of our superfluities to supply the needs of others; to impart nothing until we ourselves are satisfied. Let it be remembered that the law of benevolence is not fulfilled, until a sacrifice is made. We give nothing to God until we give ourselves.

SCHOOLHOUSE ROBBERY.—After a child begins to go to school, he should attend constantly, for one day out of a week breaks the entire chain of lessons, and totally unsettles the progress of the scholar; nor is this all; such a scholar hangs like a dead weight upon his class, and impedes the progress of all the others. Punctuality is the life of business, and nowhere more so than in the schoolroom; therefore every scholar should be sent to school in season. Has not every man a *right* to six hours' daily and uninterrupted instruction for his children? Is it not his property as much as his house, his land, or his crop? and when we send a child at improper hours, do we not rob him of his property as manifestly as we do when we take his sheep or his cow? Rob me of my fruit, go into my granary and take my grain, or come to my cellar at dead of night and take my meat, or open my desk and take my money, but do spare me the privilege of educating my children for the great duties of life. This is the greatest robbery of all, for money or repentance can never bring back the privilege, or pay the debt.

It is calculated that out of the whole population of London and the suburbs, about forty thousand persons subsist by thieving. [Where are their schools for moral training?—Ed.]

[For the Common School Journal.]

CORPORAL PUNISHMENT.

No. I.

[WE publish in this number the first of a series of articles on the much vexed and *vexing* question of CORPORAL PUNISHMENT. It will be seen that the doctrines of our correspondent lead to a great degree of abstinence, if not to absolute *tee-totalism*, in regard to its use in schools. Although we cannot yield implicit and unqualified assent to all his views, yet we must say that these articles are preëminently the ablest vindication of that side of the question we have ever seen. Most of the opponents of corporal punishment draw their arguments against its use, from its consequences upon the personal character, disposition and self-respect of the individual punished. But the value and novelty of our correspondent's views consist mainly in a clear and impressive delineation of the measures to be resorted to in order to supersede the alleged necessity of corporal punishment. Nine tenths of all teachers, and almost the whole body of the community, have advanced so far as to concede that corporal punishment should never be used except in the last resort, and after all other means have failed. But the practical difficulty is, that this '*last resort*' comes too soon,—not being more than one or two steps removed from their '*first resort*,'—and the catalogue which contains a list of their '*other means*' is miserably meager. The following articles have the merit of detailing, more fully than we have ever before seen, those preventive measures which should always precede the '*last resort*,' and those '*other means*,' which, if faithfully used, will, in nine cases out of ten, obviate the necessity, and thus suppress all question as to the expediency of inflicting corporal punishment. And although the teacher may contest the validity of some of our correspondent's conclusions,—although he may doubt the efficacy of the substitutes proposed to produce the desired effect, in all cases whatsoever; yet he cannot absolve himself from the guilt of needless severity, until he has tried the whole circle of preliminary and preventive measures which are here so ably pointed out,—and tried them not only faithfully, but in vain. The teacher who vindicates the necessity of corporal punishment can never know his inability to succeed without it; and, therefore, ought never to allege such inability as a justification for inflicting it, until he has availed himself of all the personal resources, and sought all the aid from study, from books and from self-training, which are so well described in this able series.—ED.]

IN a former communication I spoke of the importance of SCHOOL ORDER, and of some of the means of preserving it. No teacher is magnifying his office, no school is answering its highest purpose, without *order*. Of this, let every one that is entering the field, be fully persuaded. I will admit, that, *without order*, one man may keep a better school than another *with* it. But he does not keep so good a school as he might do *with* order. It is certain he cannot keep a *very* good school. But the question is continually asked,—and probably occurred more than once to the readers of my former communication,—“What shall be done with the habitually idle, or pertinaciously disobedient and refractory pupil,—especially if we

may not resort to the rod, or some other kind of corporal punishment?" This is a fair question, and deserves an answer. It will be my purpose in this communication to answer it.

The conditional negative, with which the question concludes, always by some understood, though not always expressed, viz., "especially if we may not resort to the rod, or some other kind of corporal punishment," seems to imply a belief that the whole difficulty would vanish, were teachers at liberty *to whip*. This is often adverted to as the grand panacea for all incurable evils and desperate cases in school. The advocates of the rod often put the question to those who discard it, with an air of triumph, as though they thought it would prove an effectual poser, "What would you do when a scholar proves callous to all the appeals of love and the kindly influences of persuasion, and every appliance of a milder nature, and will not study, and will not behave well?" Such cases are continually occurring; and what will you do?"—Now this poser, so triumphantly put, might, perhaps, be very fairly met by putting another question, viz., Does whipping **ALWAYS** cure idleness, or disobedience? Does it make the idle boy industrious, or the disorderly correct? Let the experience of any advocate of the rod, answer. How often have we heard the confession from the lips of advocates and dispensers of the rod,—"I have whipped and feruled, and whipped and feruled, again and again, this or that boy, and all to no purpose;—he continues idle and disorderly; he seems, indeed, incorrigible. I know not what to do." We say then to these advocates of the rod, under such circumstances what will you do? Will you try the rod yet again? Very well, you try it again, and James (the offender) continues still idle and disorderly. And now, what will you do? Will you go on whipping indefinitely, making your punishments more frequent and more severe, until the offender yields and reforms? Are you ready to take the ground, which it is said the president of one of our collegiate seminaries did, in the correction of his own child, and avow that a teacher may carry his chastisement even unto death, unless he can subdue the obstinacy of the child? Very few, I think, are ready to take this ground. If not, whipping may fail of its intended effect, and the advocates of the rod be left on no better ground than others; yea, on ground not so favorable, for they have appealed to *force*, and by so doing lost, in part, their moral hold upon the child. And now the question may be retorted upon them with an emphasis,—What will you do? You have attempted to conquer by *force*, and that has failed; and you stand before the school in a less favorable light than if you had not attempted it. You have hedged up your own way; and cannot, but with shame and mortification, go back, and appeal to the scholar's better feelings, and thus endeavor to win him back to virtue's way. What will you do? You must either call in the committee to your aid, or turn the boy out of doors, or acknowledge "**BEAT**," and let the boy go on in his own way, keeping him partly in check by threats and blows, as well as you can, until the close of the term, or of his connection with the school. Such is often the effect of rod-using and feruling. Now and then, it is admitted, a *good whipping*, i. e., in a proper degree, and without passion, may have brought the young master to his senses. But this is the exception, and not the general result, especially when frequently resorted to. The ordinary effect is rather to harden the feelings, to

make the offender more sly, mischievous and vindictive; more averse to study and to the school. Often has one whipping done little more than make way for another. Here and there, I believe, a naughty boy has been really reformed by flagellation; somewhat oftener has there been the appearance of reform; yet so few and far between have been the instances of decided good, from this sort of discipline, that no enlightened, well qualified and judicious teacher will depend upon it, as a means of preserving order and securing a good school.

I have thus far attempted to show, that the *rod* does not certainly remove all school difficulties. Far from it. Some of the most disorderly schools that I have ever known, have been those in which there was a free use of the rod.

But the question returns,—What shall be done with the habitually idle and disobedient scholar? What would *you* do? You have discarded the whip and ferule. Give us your *substitute*. What would you do, if a scholar, when bidden to do this, or that, should say, “I won’t,” and should begin to put on airs of grimace, impudence and menace? Or what would you do, if a scholar should come every day to the recitation-seat with unprepared lessons? What is better than the rod? I reply:

1. In regard to *unprepared* lessons. If the imperfect preparation arises from neglect and a want of interest in the subject, and not from incapacity to learn, I would advise the teacher to look well to the matter, to examine himself, and be sure where the fault lies,—whether in the scholar, or in the teacher. I would advise him to see to it, and ascertain whether this want of interest in the pupil has not its origin in want of interest, or tact, or qualification, in the teacher: I would have him stir up the gift that is in him, and add to its power, and endeavor, by increasing his own resources, to render his instructions more serviceable, and the recitations more interesting and valuable to his pupils. I would say kindly, but plainly, to the teacher who puts the question,—“What would you do with bad lessons?”—that bad recitations and slow progress are not always the fault of the scholar. Far from it. James recites badly, but his master teaches worse. The dull, monotonous tone, and heavy manner, in which the questions are put and the instructions given, would inflict a mental paralysis even on a seraph. And why should James be whipped, or even reproved, for not resisting the influence of his teacher’s dry, dull, prosy manner? Let the teacher prepare himself to *hear* the lesson, i. e., to conduct the recitation, as well as scholars, to recite it. Then things will go well. Let the teacher learn everything he can about the lesson, and be able at the recitation, by his ingenious and intelligent illustrations, by his statements of facts and incidents, by narrations of anecdotes, historical and biographical, to throw around the exercise a charm, which no native dullness, or indifference, or acquired indolence, shall be able to resist. Few teachers have yet considered what they ought to do, or can do, in this respect. Let every teacher do what he can, and I am persuaded we shall hear much fewer complaints about dull lessons. The *teacher*, as well as the pupils, should study every lesson. He should study the text-book; he should look into other authors, and task his own memory, observation and ingenuity, that he may come well furnished every day to his work, and give to it new power and interest. Let him lengthen, shorten, and diversify the

lessons,—adopt new modes of reciting, or even lay aside one study and take up another for a season, and strive in every way to infuse life into his pupils. Yet, should all these appliances, and everything his wits can invent, fail to reach the evil, still, I can hardly conceive of a case which would justify a resort to the rod to secure good lessons. To make a boy love his school,—and love his book,—and become deeply interested in his studies, put him under the torture of the lash! What an absurdity! It is a process more befitting the age of barbarism, than the age of schools and enlightened civilization. To me it seems much like whipping children to make them eat their breakfast, say their prayers, or become pious and good. No. Let us act reasonably. Let us use moral means for moral ends, if we would produce the greatest and the best possible effect. In this way the boy will learn something, and, perhaps, all that his Creator intended he should learn, all that he can understand. There is, unless a great mistake has been committed in the work of education, there is an aptitude in the human mind for knowledge. And when the right kind of knowledge, (I mean knowledge adapted to the existing stage of intellectual development,) is presented in the right manner to the young inquirer, he will appreciate and embrace it. To say that whipping and goading, and such physical appliances, are necessary to induce scholars to study and to learn, is a reproach and a slander on human nature. Children can learn and will learn without the aid of such appliances. And let the teacher who thinks otherwise, retire for self-examination. Let him weep over his own barrenness and deficiency.

But—"I have tried it," says one. And so have I, with sorrow I add. You may, in a few instances, have worked out a few more lessons in this way than you could otherwise have done; but really you have done nothing, or less than nothing, for the real advancement of education. And this is the point which the enlightened educator is constantly looking at. "Great and marvellous are thy works, and sought out by all them that have pleasure therin." My idea is just this. The Creator has placed us in this world, dependent in some measure upon each other, with a capacity to learn,—an aptitude and desire for knowledge, for truth; and when truth is presented in the right manner, the active, aspiring, panting mind will embrace it. It will take in all that it is prepared to take in, all that it can comprehend or profit by. Some teachers may smile at this statement, who are in the practice of getting out good lessons, or lessons of some quality, only by the cowhide and ferula. "I wish," says one, "the writer were in my school. I am curious to know what he would do with Eliakim Wilder and Kate Essling, and a few of that sort." Well, gentle reader, I will tell you just what I would do, and keep doing. I would, first of all, set myself to the task of self-examination. I would endeavor to discover, and then to correct, my own deficiencies. The fervent and continual aspirations of my heart should be, that mine eyes might be opened to discern my own spiritual and intellectual needs; and that I might be filled with all grace and knowledge, so that I might meet the wants of my pupils, fulfil all the duties of my arduous calling, and prove myself a workman that needeth not to be ashamed of his work. Each day I would endeavor to come to the recitations better prepared myself, as well as to make my pupils do the same. I would, by conversation and experiments, by anecdotes and facts, by

examples and illustrations, and by all other ways which my ingenuity could invent, constrain them to give attention, and bring them to the love and the acquisition of knowledge. It may be, I should not succeed in every instance, or succeed at best but very imperfectly. This is also quite possible on the compulsory process. Nobody has yet discovered the sure method of making everybody a scholar. I have no confidence in the salutary influence of the rod; neither, I will add, of premiums, and appeals to the principle of emulation. This quickening of the mind by torturing the flesh, is not in harmony with the relations of humanity to the world, of which we make a part. It is not the remedy which an enlightened philosophy will apply to the disease of an inactive, incurious mind. My reader may smile and say, "The rod is the best medicine for indolence, dulness, and neglect. It works wonderful cures, and that very speedily." But in saying this, (for I must be plain,) you betray your own moral and spiritual blindness, and entire unfitness for teaching. Lessons prepared under the influence of the rod, are recited and forgotten. They impart no real aliment to the soul. Without awakened curiosity, inward, spontaneous action, they cannot enter into the very soul, and make a part of its expansive, quickening, life-giving power. This sort of *mental* discipline in the schoolroom is not unfrequently the cause of irreconcilable antipathy in future life to books and schools, and all the ordinary processes of intellectual training. And let me ask the teacher, who is so certain that he cannot keep school without using the rod, a few plain questions. What have you done to qualify yourself for the responsible station you have assumed? Have you replenished your intellect with a knowledge of things, of history, of human nature? Have you elevated and strengthened your motives by a contemplation of duty? Have you stored your mind with the thoughts and views of others on the sphere of duty you have ventured to select as your profession? Are you familiar with Abbott's Teacher, with the Teacher Taught, with Palmer's Manual, with the educational writings of Locke, Miss Edgeworth, Spurzheim, Combe, and others? Do you read the Common School Journal, or any other of the periodicals of the day devoted to education? Or have you preferred to read Scott, and Bulwer, and Maryatt, and Dickens, and even the miserable love stories in the newspapers, to reading what concerns your own success and the welfare of your charge? Have you systematically turned your back upon these lights in the path of duty, and do you now say that you know no higher motives or allurements to diligence and to good conduct than the rod? And how should you know? How should you have the requisite knowledge and the sustaining impulse, without ever having labored, and studied, and reflected to acquire them? Let me say, that in such a case of omission as I have supposed, the inability you speak of exists by your own permission. A quack may as well administer deadly nostrums to a patient, and, when they have done their fatal work, say,—I knew no better. It was his duty, as it is your duty, to know better; because we are answerable for the consequences of the ignorance we might have removed.

Again, in the treatment of cases of indolence and bad lessons, the teacher should be able to take into account the natural temperament of the pupil, the domestic and other influences under which he has been brought up, &c. &c., and make allowance on this behalf, if he

would do justice to the party interested. “*Non omnia possumus omnes.*” Some scholars have as little power to learn geography as they have to write poetry; others, grammar; and others, arithmetic. It is my sober conviction, and I will declare it, that of bad recitations in schools, a greater share is to be laid to the account of teachers than of scholars. Teachers! the reform must begin with yourselves. Let it begin speedily, and be carried on unto perfection. The teachers, who, in the light of these latter days, attempt to beat grammar, or arithmetic, or anything else, into their scholars, through their skin, ought to have lived in the darkness of by-gone centuries, and been file-leaders in the administration of Club-Law. Let them retire and give place to better men. The world, slow as has been its progress,—and dark and rough as is its moral aspect,—has outgrown its need of their service.

Of what I have said, the sum is this,—the rod is a very unsuitable instrument for securing good lessons. You cannot whip either the love or the ability to learn into children. You can get out of them, in the way of learning, all they can do and ought to do, by other and better means. And the teacher who can secure good lessons in no other way, gives the strongest evidence that he is unfit for his place.

I shall resume the subject in another number.

P.

“**LUTHER’S OPINION OF MUSIC.**—‘I always loved music,’ said Luther. ‘Whoso hath skill in this art, the same is of a good kind, fitted for all things. We must, by all means, maintain music in schools. A schoolmaster ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching, except they have been well exercised beforehand, and practised in the school of music. Music is a fair gift from God, and near allied to divinity.’”

In Asia there is one newspaper for every	.	.	.	14,000,000
In Africa, . . . . .	.	.	.	5,000,000
In Europe, . . . . .	.	.	.	106,000
In America, . . . . .	.	.	.	40,000
In the United States, . . . . .	.	.	.	10,000

“**STRONG LANGUAGE.**—The Commercial Advertiser, by way of comment upon the enormous sum of money recently in the pockets of our fellow-citizens, but now dangling from the extreme point of Fanny Elssler’s foot, raised to an altitude of ninety degrees above all decency, says,—‘A virtuous woman, borne down with misfortune, weeping over her starving babes, would have appealed in vain to the same spectators, for as many cents as Elssler has received dollars for her indecencies.’”

LOOK OUT FOR PUNCTUATION.—The editor of a newspaper thus introduces some verses: “The poem published this week was composed by an esteemed friend *who has lain in the grave many years for his own amusement.*”

EXTRACTS FROM DIESTERWEG'S "GUIDE TO TEACHERS."

TRANSLATED FROM THE GERMAN.

RULES FOR STUDY.

1. READ only master-works in that department of instruction which you wish to study,—works written by men who have been known to contribute something to the illustration of the subject. Do not first seek information in encyclopædias or periodicals. The former should only be used as books of reference, to remind us of what may have passed out of the memory, but is easily to be recalled by a word. The reading of periodicals serves sometimes to awaken and arouse the mind,—those articles, I mean, which are written by living, fresh men. They make us acquainted also with what is passing in our own time, which, if not very important, has still a transient interest. We thus learn also what subjects to select for deeper study. But the reading of many periodicals wastes time infinitely, and necessarily flattens the mind. Master-works should be the daily, household fare; periodicals the pastime of a leisure or a weary hour.

2. Study one subject at a time. It is a very important rule,—but one not duly considered, and also attended with many difficulties in the execution,—to teach different subjects successively and not contemporaneously in schools. The other mode scatters the mind and produces superficialness upon all subjects. The same rule applies to self-culture. In studying one subject thoroughly, particularly a scientific one, the memory is often refreshed upon many collateral subjects, and thus one leads naturally to another; but continuous, consecutive thought is the great object to be attained in order to a complete understanding of anything; to ensure which, let me repeat that each separate topic should be studied alone.

3. In order fully to take in and understand a book, seek out first its peculiar principles and ideas, and the illustrations of them. This will give you the general scope of the author and the subject. Then read attentively each part, and if any portions appear dark, recur to them often. Subsequent light often illuminates dark places. The progress from particulars to the whole, is in general the best rule. The best writers follow, in their works, this natural unfolding of the human mind, which goes from the particular, near-lying and experienced, to the more general, remote and abstract. When the single parts are comprehended justly in the connection of the whole, endeavor to obtain a full view of this whole.

In certain so-called scientific expositions, the reversed method is pursued of beginning with the system, with general axioms and principles. Such writings are not intended for the readers we address.

But although, as a rule, one should go on no faster than as he comprehends each step, this analyzing reading has its limits, which we must not transgress. We may dwell upon particulars too long, and with too anxious and pedantic scrupulosity. This must be decided by the individual reader, by the subject handled, and by the writer's manner of handling it. The closer the connection of single parts, and the more logical the sequence, the more necessary is the understanding of each to the comprehension of all, as, for instance, in mathematical studies. In another department,

the dependence of one, perhaps a later part on an earlier, is not so great; therefore here the proper proceeding may be a different one. It is not given to every author to remove at once all possible ambiguities and difficulties for the stand-point of each reader, nor does every subject permit it. Still, let the general rule be to understand every word, not merely in general, but in the sense which it has in the connection of the treatise in hand. "He who discriminates well, learns well," is an old rule. It applies particularly to those who would learn to teach well. A clear, logical head hates all writings which envelop their subjects in mist and darkness, which obscure by a multitude of words and phrases the clearness out of which alone truth proceeds. He who takes pleasure in dark, vague, unmeaning and misty phrases, (which at the present day are thought by many a proof of depth,) is forever and eternally spoiled for the teaching of youth. Only under the influence of illuminating and genial sunlight does the vegetable world or the human mind and heart unfold happily. Strive then for *clearness*! and let not the evil report which the word has received in the last ten years make you afraid. It is in itself unexceptionable. True culture consists not in a mass or aggregate of knowledge, but in perfect clearness of comprehension. Let me repeat, however, that all subjects do not admit of mathematical demonstration and lucidness. The degrees of clearness possible to be attained differ like the stars, which are of many magnitudes.

Socrates placed himself apparently upon a level with the sophists, in saying that he, like them, knew nothing; but in so doing, he truly placed himself above them, because he knew that he knew nothing, which self-knowledge was hidden from the sophists, who believed they knew something, when they really knew nothing. This consciousness alone raised him truly above them. Follow his example, and often turn to the dark places of your consciousness. A later insight, acquired, perhaps, upon another subject, often casts unexpected light into these obscure regions. Providence has given to every man the power to attain the degree of knowledge and wisdom which will lead him to the true life. Mankind, and each particular man, has the destiny which may make the light of truth shine upon him. Before this sun of truth, vanish the misty forms of illusion. *Onward*, through your whole life, let your watch-word be.

4. Return, again and again, to the rich works of master-spirits. It is often impossible to make one's self master of the whole contents of a book at one reading, and so to change it into sap or blood that we can no longer separate what was originally our own from what was originally not our own. The time and the disposition to do this are often wanting. At different times also we find different things in the same work; and those works which are replete with mind are inexhaustible mines of gold. A certain learned man, who was in the habit of marking the passages in Homer which particularly pleased him, after repeated readings, had at last marked all the passages.

When we find, at the second and third reading of such a book, ideas which quite escaped us the first time, we make the animating, joyful discovery that our mind has made progress in the interval. Even when we have not taken up a certain subject for a long time, we find our capacity of mastering it to have grown perceptibly. Infallibly does the progress which has been made on one side, tell to the advantage of the whole. How, otherwise, does the uni-

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versal, the joint culture of a people gradually become single and harmonious, than because all the united members of a nation drink their spiritual life out of the same fountains, and ever turn back to the same fresh fountains again?

5. It is very useful to read, with pen in hand, those writings which do not exactly belong to the class with which we ordinarily busy ourselves, and to make epitomes and excerpts, thus laying by a magazine of thoughts for future use.

This is particularly true of such books as do not precisely belong to our professions, (*these we must always have by our side,*) those whose contents do not compel us to make them our constant friends; such books as we borrow and read once, twice, or three times. It is also advisable to insert into such extract books, those thoughts of our own which are called forth by what we read, and which we consider worthy of preservation; unless, indeed, we prefer to have a separate collection of these arranged under different heads. There are some advantages in the first mentioned mode, arising out of a remark made above, that we often see new things in the same passage, on recurring to it at intervals, and the text which first roused our own minds to think a thought for itself, may strike out a new one at another time. We might arrange such a book of excerpts so that our own comments should occupy the page opposite our magazine of extracts.

As to private journals, whether of unusual occurrences and circumstances, journeys, &c., I cannot recommend them. The living, active, healthy business of man permits not such waste of time, and the habit leads too easily to idle, sentimental, sickly speculations, to the injury of the healthy energies. But an annotation of important, interesting, even of paradoxical thoughts, to be used subsequently as thought-stuff, and to treasure up carefully in order to guard one's self against the thoughtless, superficial frivolity of ordinary reading, is surely good counsel. The most important men have done it. Let no one believe that any genius creates all things out of himself. Let us all use the riches of the ancient and modern world, striving ever, even if a powerful mind, to exalt ourselves above our time. Occasionally, perhaps every Sunday, or on other days of still musing and self-collecting thought, we may review the spiritual treasures which we have confided to the book of extracts, in order to recall them again to mind, and to cherish further converse with ourselves and others. Let us repeat thus, from month to month, from year to year, the contemplation of such acquired booty, and the mind ripens to ever greater and higher improvement.

What pleasure is felt, after a longer or shorter period, in proving infallibly to ourselves that we have gradually arrived to a fulness of insight, from which, as from the summit of a mountain, we may look down with calmness and penetration upon earlier difficulties in our ascent. We climb gradually to the lofty summits of humanity, and approach by degrees the measure of the powers given us by God, thus ripening slowly for entrance into the kingdom where primitive light shines.

6. Choose a congenial friend, or one or more studious scholars to study with you any subject of instruction, in order that you may together handle it, and think it out on all sides.

To learn, to reflect, to inquire, to investigate, to teach, and to

use, must ever be united, if the business of culture is to prosper well. The best teachers acquire, upon the subjects which they handle, a peculiar clearness and closeness, which can only be accounted for by the fact that they are obliged to utter the same things, and to lead others to the comprehension of them. The relation to others obliges them to think out the subjects thoroughly, and to contemplate them on all sides. We really discover the deficiencies and imperfections of our own knowledge only when we are willing to utter ourselves upon given subjects. If we rest only in quiet thought, many sides are quite lost to us. We think we have comprehended fully, when that is not the case. When we find ourselves compelled to oral communication; when we must adapt the subject to the individuality of others; when we perceive their opposing thoughts and objections, and have to refute them; then first, through this opposing action of teacher and learner, the subject rises to the full light of consciousness. Let him who knows this from his own experience, seek to transfer his still thought into loud speech. It calls forth a higher activity than when he merely confides his thoughts to paper. With the living word, the thought first becomes truly alive. Teachers should then seek, above all things, the opportunity to cultivate themselves through others, through friends and scholars. Out of such reunions arise a reciprocal giving and receiving, which belong to the highest wants and enjoyments of the mind. In the ordinary social intercourse of men, the most trivial emptiness prevails, in which there is no community of thought; but our intellectual sympathies elevate and season life, and make the partakers ripe for other worthy, manly recreations and enjoyments. If one has busied himself several hours with intellectual enjoyments, or even toils, he is all the better prepared for the happy jest, and other testimonies of social ease.

I presuppose that the members of such an association are truly earnest for culture. From such, all otherwise disturbing forces fall away of themselves, such as discouraging indifference, vain dogmatism, the pressure of personal considerations, the arrogant claims of authority, and other infelicities, by which so many teachers' unions, whose foundation has promised such advantages, have been shipwrecked. Whoever wishes to be chief spokesman, and claims submission to his decisions; who imposes his views upon others as incontrovertible principles of faith; who can bear no opposition, and finds therein an assault upon his own personality; in short, to whom the cause is not in itself more important than all other things, is not only incapable of collecting and conducting a teachers' union, but is an especially unworthy member of that social company. By modesty of views, and the many-sided discussions excited by an expression of them, the subject appears to every one from other points than any whence he had before contemplated it. One-sidedness vanishes, and with it error and illusion. The just view remains, is strengthened and deepened; and the growing art of maintaining one's own opinion and refuting adverse ones by a candid interchange of sentiments, may be considered a high mental improvement. "He who contends with us," said the great English Burke, "strengthens our muscles, and increases our dexterity. Our adversary is our helper. This beneficial combat with difficulties obliges us to make a nearer acquaintance with our subject, and constrains us to comprehend it on every side. It will not permit

us to be superficial." Freedom of speech alone gives freedom of thought its real value. But without the former, the latter disappears, or at least decreases. Above all things, let narrowness of mind, which shows itself in dogmaticalness, in imposition of authority, in personal hostility to others' thoughts, be far removed from the teachers of the human family, and from youth especially; since we expect from them, more than from all others, unprejudiced judgments and pure interest for truth and its investigation.

Let every teacher, then, strive after the beautiful and noble gift of uttering his thoughts freely, and of maintaining them against opposition, if he truly values them,—not for the sake of argument, but for the sake of truth. Whoever thinks he loves truth, and is not willing to speak for it, because the best expression does not come at his bidding, commits a great mistake; for what one cannot say upon a subject of thought, *that* he has not thought out, at least, not thought out clearly. Thought and word arise, like soul and body, in the same moment. One exists not in perfection without the other, any more than a soul exists in this life without a body, or a body without a soul. Exercises in oral expression are at the same time exercises of the power of thinking; I therefore counsel teachers, and those who intend to fit themselves for teachers, to propose to others the subjects on which they wish to improve themselves, and to induce them to seek and work out the same in social activity, in free discussion.

That we must *strive* for culture, does not discourage the youthful mind; the thought rather enlivens and exalts it, that one, through his own power and by bravery of spirit, not by sighs and penances, can bring into the kingdom of self-culture the powers which slumber in him. The harvest has not been easy even to the heroes of our race. So much the more necessary is it for our small minds to be watchful and industrious, that we may rise to more shining heights which dawn upon us over the broad wastes on which the greater part of our race wanders. No smooth plains, upon which we may dream, speculate and poetize, lead to them, but they must be climbed gradually, and with much toil.

What a sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, and the hero; the wise, the good, or the great man, very often lie hid and concealed in a plebeian.

SCENE IN AN OLD-FASHIONED SCHOOLHOUSE.—[*The master sitting by the fire, and John by a broken window.*]

Master. John, compare the adjective *cold*.

John. Positive, *cold*; comparative, *cough*; superlative, *coffin*!

Master. John, come to the fire and warm you.

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